THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Hath any wronged thee? Be bravely revenged; slight it, and the work's begun; forgive it, and 'tis finished. He is below himself that is not above an injury.*"—QUARLES.

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THE LATTER-DAY SAINTS AND THE WORLD.

(*Continued from page 775.*)

III.

THE WORLD:—What are the first principles of your religion?

Latter-day Saints:—The first principles and ordinances of our religion are these: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; Fourth, Laying on of hands for the gift of the Holy Ghost.

The World:—Do you believe that good works must accompany faith in order for men to obtain salvation?

Latter-day Saints:—We do. We maintain that belief alone is not sufficient to bring salvation to any man. But we would have you understand that faith is the *first* principle of the Gospel of Christ: it is the foundation upon which every other principle and ordinance rests. You remember, the Apostle Paul said, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11: 6.)

The World:—Well, we have been taught that all a person has to do in order to be saved is to believe on the Lord Jesus Christ. That is the Gospel which Paul and Silas preached to the Philippian jailor and his household. When the jailor asked Paul and his companion what he should do to be saved, they answered, "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16: 30, 31.)

Latter-day Saints:—No, that is only *part* of the Gospel which Paul and

Silas preached to the jailor and his house. They did not stop at belief, as the majority of preachers do in these days. But here is the Apostle Paul; he can answer for himself.

TESTIMONY OF PAUL.

The World:—Paul, when the Philippian jailor asked you and Silas what he should do to be saved, what did you tell him?

Paul:—We told him to believe on the Lord Jesus Christ, and he would be saved, and also his house. (Acts 16: 31.)

The World:—We thought so. Now, if the jailor and his household had simply to believe on the Lord Jesus Christ in order to gain salvation, why should other people have to do more?

Paul:—But we did not tell the jailor and his household that that was all they had to do. We taught them other doctrines besides belief in Christ; we taught them the ordinance of baptism. Here is what the record says: "Then he (the jailor) called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his straightway." (Acts 16: 29-33.)

The World:—You have spoken truly, Paul. We see that, according to the record, after you had told the jailor to believe on the Lord Jesus Christ, you taught him and his household other commandments of the Lord, among them baptism. One more question: Didn't you preach to the people that Jesus Christ was the author of eternal salvation?

Paul:—I did.

The World:—And Jesus Christ, the author of eternal salvation, taught this doctrine, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have eternal life?"

Paul:—He did. But you have quoted only *part* of what I said and only *part* of what Christ said. I did not tell the people that Christ had become the author of eternal salvation to all those who would simply believe in Him. Here is what I said: "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation *unto all them that obey him.*" (Heb. 5: 8, 9.) Jesus did not tell the people that they would have eternal life by simply believing in Him. This is what He said: "Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7: 21.) Now, it would appear from this that there were people in the days of the Savior who believed, as thousands of people believe today, that they could get into the kingdom of God by simply believing in Christ, and calling Him Lord, Lord. And in order to disabuse their minds of that erroneous belief, Jesus made use of the words which I have just quoted. Now, do you think that I, or any other servant of the Lord, would preach salvation through belief alone when Christ had condemned such doctrine? On one occasion He said: "And why call ye me,

Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: he is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great." (Luke 6: 46-49) Here is a Gospel not only of believing, but of *doing*: a Gospel, not of faith alone, but of *faith and works.*

The World:—We dare not dispute what you have said; were we to do so, we would be disputing the words of Christ. Permit us, however, to ask you another question.

Paul:—Certainly.

The World:—Isn't it a fact that Christ, when He was upon the cross, and just as He was about to give up the ghost, said, "It is finished"?

Paul:—That is true.

The World:—Did Christ not mean by that that He had done all that was necessary for man's salvation? that He had paid the price of man's redemption, and that there was nothing left for mankind to do?

Paul:—Part of what you have said is, indeed, true: Christ atoned for our sins on Calvary's cross; He died that we might live, and that He might present us, pure and spotless, to the Father. But when He said, "It is finished," He did not mean that from that time henceforth and forever mankind would have nothing whatever to do but to believe in Him, and by that simple assent of their minds obtain eternal life and an everlasting inheritance in the kingdom of His Father. He meant that His sufferings were at an end; He meant that He had drunk the bitter cup to the dregs; He meant that He had done the will of the Father, and had thus become, as I told the Hebrew Saints, the author of eternal salvation to all those who would obey Him. After Christ had risen from the dead He tarried for forty days with His disciples, during which time He taught them many things pertaining to the kingdom of God. In giving them their commission, He said to them, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." (Matt. 28: 19-20.) So you see, Christ did not tell His Apostles to tell the people that all they had to do was to believe in the Lord Jesus Christ: they were to teach them to observe all things whatsoever He had commanded them.

The World:—Did you write an epistle to the Ephesians?

Paul:—I did.

The World:—Here is an extract from it to which we desire to call your attention: "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God: not of works, lest any man should boast." (Eph. 2: 8, 9.) Did you write that?

Paul:—I did.

The World:—What did you mean by writing in this way to the Ephesians?

Paul:—Merely this, and nothing more: the Ephesians, as well as many

others, thought to justify themselves by the works of the law—by circumcision, for instance. They did not understand that the law had been fulfilled in Christ, and so they wanted to continue in the practice of dead works. These I condemned, but I never spoke one word against the commandments of the Lord Jesus Christ. On the contrary, I exhorted the people to perform good works. This is what I wrote to the Ephesians: "Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." (Ephesians 6: 8.) I wrote practically the same thing to Titus. Here is an extract from my letter to him: "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." (Titus 3: 8.) Surely you do not think that I would write to the Ephesians one time condemning good works, and write afterwards to them and also to Titus commending good works? The works that I condemned were dead works, such as circumcision; but God forbid that I should advise anyone against keeping all the commandments of the Lord Jesus Christ. Jesus said that he who would break one of the least of His commandments, and teach men to do so, the same would be called least in the kingdom of heaven.

The World:—That is all, Paul.

Latter-day Saints:—Perhaps you would like to hear the testimony of the Apostles John and James?

The World:—Certainly, if they can give us any additional light on the subject.

Latter-day Saints:—John, we would be pleased to have you tell The World whether you consider good works essential to salvation.

JOHN'S TESTIMONY.

John:—I am more than pleased to speak on this important matter. As an Apostle of the Lord Jesus Christ, I taught the people to do the will of God as it had been laid down by the Savior.

The World:—It is recorded in the Gospel that bears your name that Christ said that God so loved the world that He gave His only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life?

John:—That is correct.

The World:—Did you not infer from that that all a man had to do in order to be saved was to believe in Christ?

John:—I did not; for Christ, just a little while before, had said to Nicodemus, who knew that Jesus was a Teacher sent of God: "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." (John 3: 5.) So you see there is something more than belief in those words.

The World:—Did you not teach the people that the blood of Jesus Christ would cleanse them from all sin?

John:—I did; but it was on condition that they walked as Christ walked. This is what I said: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (I John 1: 7.) After Christ had taught us the principles of the Gospel, He said to us: "If ye know these things, happy are ye if ye do them." (John 13: 17.) Again He said to us: "Verily, verily, I say unto you,

He that believeth on me the works that I do shall he do also." (John 14: 12) The Lord gave me a vision when I was on the Isle of Patmos: "and I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." (Rev. 20: 12) In the face of all these things, how could I believe that belief alone in Christ was all that was necessary for salvation?

The World:—The witness is excused.

TESTIMONY OF JAMES.

The World:—James, were you commissioned by the Lord Jesus Christ to preach His Gospel?

James:—I was.

The World:—Did you not teach the people that all that was necessary in order to attain to salvation was belief in the Lord Jesus Christ?

James:—How dare I teach such doctrine when the Lord had instructed us to teach them to observe all things whatsoever He had commanded us?

The World:—Then, you believe that in order for a man to procure salvation he must have works with his faith?

James:—I do most assuredly. I taught the people that faith without works is dead. Surely you have read my epistle, wherein I said: "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. * * * But wilt thou know, O vain man, that faith without works is dead? * * * For as the body without the spirit is dead, so faith without works is dead also." (James 2: 14-18, 20, 26.)

The World:—This is certainly strange doctrine to us. We have been taught from childhood that all we had to do to be saved was to believe in the Lord Jesus Christ.

James:—You say that that is what the preachers have taught you?

The World:—It is. The only gospel that we have been taught is the gos- of Belief Alone. We have never been taught that we had to do anything towards our salvation.

James:—You have been deceived by false teachers, whom Paul prophesied would rise up in the last days. Here is the prophecy: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables." (II Timothy 4: 3, 4)

The World:—Paul truly prophesied as you have said; but do you think his prophecy applies to the preachers of the present time?

James:—I would prefer that you answer that question yourselves. I believe that I can make this matter very plain to you. Supposing a man were to

come to you at the present time and tell you that good works were not at all essential to salvation, that all you had to do to be saved was to believe in the Lord Jesus Christ; and after he had gone out three Apostles of the Lord Jesus should come in and tell you that belief alone would not save you, that you would have to couple works with your faith, which of these men would you believe?

The World:—That scarcely needs an answer: we would, of course, believe the Apostles.

James:—I thought as much. Well, Paul, John and I have told you, just as plainly as it is possible for us to do, that belief alone will not save you: that you must have works as well as faith. And as you have told me that you believe our words, I would advise you, if you do not wish to deceive yourselves, to be doers of the word, as well as hearers of it.

The World:—Thank you, James. That is all.

Latter-day Saints:—The words of the Apostles are very plain, indeed: James told us that what the spirit is to the body so works are to faith; and that as the body without the spirit is dead, so faith without works is dead also. We would advise you to accept the teachings of Christ and of His inspired Apostles.

The World:—In the face of all these Scriptures, we cannot see how our preachers can teach that good works are not essential to salvation.

Latter-day Saints:—We are not at all surprised at their doing so. If the Scriptures are to be fulfilled, we must expect to see men arise speaking perverse things, and drawing away disciples after them. It has been clearly proven that Christ and His Apostles taught that men would have to couple good works with their faith if they expected to get salvation. Now, any doctrine contrary to the teaching of Christ and His Apostles is the doctrine of men. But as it was in the days of the Savior, so it is to-day. Christ said of the people in His day: "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15: 8, 9.)

The World:—We are very thankful to you for calling our attention to these plain and precious truths, and the next time that we are visited by our ministers we will request them to tell us who gave them authority to preach that good works are not essential to salvation, when the Lord Jesus Christ and His Apostles taught that they are. For our ministers have most assuredly taught us that the Lord would not accept of any good works that we might do.

Latter-day Saints:—Then He has changed since the days of the early Apostles. Do you not remember what happened to Cornelius? Cornelius was not like the people of the present day, for he believed in having good works with his faith; and instead of the Lord being displeased with him for performing good works, He sent an angel from heaven to tell him that his prayers and his alms had come up for a memorial before God. (Acts 10: 4) Now, if all the ministers in the world told you that good works are not essential to salvation, all you would have to do would be to turn to this Scripture, and there you could show them how the Lord had so approved of a man's good works that He sent an angel from heaven to tell him that He had ac-

cepted of them, and to tell him of other things which were necessary for him to do. And, if that were not sufficient, you could refer them to the writings of the Apostle Peter, who said: "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." (II Peter 1: 5-11.)

WILLIAM A. MORTON.

[TO BE CONTINUED.]

KEEP SWEET.

Don't be foolish and get sour when things don't just come your way;
Don't you be a pampered baby and declare, "Now, I won't play!"
Just go grinning on and bear it.
Have you heartache? Millions share it;
If you earn a crown you'll wear it—
Keep sweet.

Don't go handing out your troubles to your busy fellow-men—
If you whine around they'll try to keep from meeting you again—
Don't declare the world's "agin" you,
Don't let pessimism win you,
Prove there's lots of good stuff in you—
Keep sweet.

If your dearest hopes seem blighted and despair looms into view,
Set your jaw and whisper grimly, "Though they're false, yet I'll be true."
Never let your heart grow bitter;
With your ear to Hope's transmitter,
Hear Love's songbirds bravely twitter,
"Keep sweet."

Bless your heart, this world's a good one and will always help a man;
Hate, misanthropy and malice have no place in nature's plan,
Help your brother there who's sighing,
Keep his flag of courage flying;
Help him try—'twill keep you trying—
Keep sweet.

—*Baltimore American.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 12, 1906.

EDITORIAL

HOW MEETINGS SHOULD BE CONDUCTED.

"THE elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God." (Doc. and Cov. xx: 45.)

"But notwithstanding those things which are written, it always has been given to the elders of my church from the beginning, and ever shall be to conduct all meetings as they are directed and guided by the Holy Spirit." (Doc. and Cov. xlvi: 2.)

"And their meetings were conducted by the Church, after the manner of the workings of the Spirit, and by the power of the Holy Ghost; for as the power of the Holy Ghost led them whether to preach, or exhort, or to pray, or to supplicate, or to sing, even so it was done." (Moroni vi: 9.)

These quotations indicate the manner in which meetings of the Saints should be conducted. They are usually opened with singing and prayer, and singing again; then preaching or testimonies, and closed with singing and benediction. There are no objections to this common routine. But the commandments of the Lord should be kept in mind, that all meetings should be conducted as the Holy Spirit shall prompt at the time. The singing, the prayer, the preaching and all exercises should be appropriate to the occasion, whatever that may be. There are no stereotyped rules given to the Church to govern in these matters. The presiding officer should seek for the inspiration of the Lord, and follow the promptings of the Holy Spirit so that the services may be acceptable to the Lord, and be of benefit to all who take part therein or who are in attendance.

Public meetings of the Saints are for praise, for prayer, for instruction and edification. Congregational singing is to be encouraged. When a good choir can be had, selections appropriate to the time are advisable, and when good voices are at hand, solos, duets, and quartets make a pleasant variety. Music should be cultivated, both for the benefit of the congregation and as an offering of praise to the Most High. It should be of the very best attainable. Hymns and anthems conveying praise and sentiment expressive of the doctrines of the Church of Jesus Christ of Latter-day Saints should have the preference. Harmony is essential in songs of praise to the Lord. A good leader is a valuable aid in this direction.

The opening prayer in a public meeting of the Saints should voice the desires and worship of those who are assembled. It is to be offered for them and not for the speaker alone. It is to be addressed to the Eternal Father in the name of Jesus Christ, His Son, under the influence of the Holy Spirit.

Set forms are to be avoided. Lengthy prayers, wearying the congregation and conveying vain repetitions should not be indulged in. On the other hand, they should not be so brief as to dissatisfy the prayerful souls gathered for divine adoration and petition. Extremes either way should be avoided. When an Elder is called upon to offer the opening prayer he should observe the Divine direction as to the conduct of public meetings, and pray as he is led by the Holy Spirit.

The extreme of offering long, wearying prayers once in vogue has been forsaken, and we fear, in many instances, has gone to the opposite extreme. It is noticeable that many of our brethren appear to be in such a hurry to get through with that exercise as to disappoint those present who have a feeling of devotion, and who desire to supplicate the Lord for His favor and the inspiration of the Holy Ghost, to guide the speakers and enlighten and comfort the congregation. The preachers, and all who are present need praying for. This does not require a long invocation nor is the throne of grace moved upon by "much speaking"; at the same time the spirit of prayer ought not to be quenched, nor undue haste be exhibited. The purpose of prayer, the particular occasion when it is offered, the circumstances surrounding the assembly should be taken into consideration, and there should be no hurry, or formality, or rigid rule to prevent a free flow of the spirit of supplication.

We call particular attention to this, so that the extreme of brevity to which some of the Elders have gone, may not be carried so far that the object and intent of prayer in our public services shall be subverted. It is not necessary that meetings should be held for a given period. Some of our brethren seem to think that unless meetings are held for about two hours something wrong has occurred. Others would limit them rigidly to an hour or less. For their benefit we have quoted the paragraphs at the head of these remarks.

The closing prayer is really a benediction. It is to ask for the blessings of God upon that which has been said and done, and for His approbation and favor in the dismissal of the assembly, and His Spirit to accompany the people to their respective homes. There is no need then for a lengthy prayer or anything in the nature of the opening petition. To detain the congregation for a long time when the services are ended would be out of place and altogether unnecessary. Special prayers in behalf of the sick and afflicted, or for some object out of the ordinary, should be offered either in the opening of the meeting or during its progress as opportunity may be given, and but briefly alluded to, if at all, in the benediction.

The preaching, like all other portions of the exercises, should be suitable to the occasion and the congregation, and should be as inspired by the Holy Spirit at the time. Set sermons delivered according to the wishes and purposes of the speakers are not usually edifying to the congregation, nor in accordance with the divine injunction on this matter. The Elders should be studious, and treasure up in their hearts continually the words of eternal life, become thoroughly familiar with the doctrines and principles of the Church, and by practice acquire command of themselves and of their manner of speech, so that timidity and fear may be overcome when standing before the public. But their souls should be open to the whisperings and leadings of the Holy Spirit, so that the needs of the hearers may be supplied; and they are known

only to God, who can use His servants to accomplish this end when they are in a condition of susceptibility to His inspiration.

Public addresses should not be lengthened out so as to weary instead of instruct the hearers, nor should they be so short as to convey no information or edification. The Lord has given the key by which it may be known whether the preacher is led by His spirit or not; He has said, "That which doth not edify is not of God, and is darkness; that which is of God is light." Doc. and Cov. 1: 23.

Testimony meetings are not for preaching, but for testimony of the goodness of God and of the manifestations of His divine power and spirit in the experience of the Saints, that all may rejoice in the blessings received by each of them. When instructions are imparted in these meetings they should be given as the presiding officer may direct, and under the guidance of the Holy Spirit at the time, and should be brief and to the point so that the character of the meeting may be preserved. Prayer, singing, prophecy and the exercise of other gifts suitable to the occasion are proper, but all must be as the Holy Ghost shall inspire and direct, and be in order and not in confusion, one speaking at a time and the whole assembly being under the direction of the presiding Elder.

These are all simple directions and contain "nothing new under the sun"; but are necessary in many instances, and are given for the benefit of all the Saints and Elders who are laboring in the Lord's vineyard. They should seek earnestly for the inspiration that comes from above, and learn how to distinguish between its enlightment and the desires and notions of their own hearts and minds. Public worship is for public edification, and for the glory of our Eternal Father, who delights in the songs of the heart, and accepts the worship of His people when it is offerred in true sincerity and under the guidance of the spirit that comes from His presence, which leads us into all truth and comforts the souls of the obedient and faithful.

C. W. P.

God's Ways.—A distinguished writer has said that "God's ways never end in a *cul-de-sac*." And a yet greater preacher assures us that "God never leads us into a *cul-de-sac*." Though somewhat differently expressed, we believe both statements to be true. Yet how often do we lose heart and faith when finding ourselves in a narrow, gloomy path, with apparently no light, no solution, no ending, but what appears to be a dark, blank wall; and a great fear comes over us, that, in spite of past experiences, our way is, after all, about to end in a *cul-de-sac*—a closed-in passage. These are the times when we need to remember that God knows the way beforehand, out of every dark, inexplicable circumstance; that however obscure or tangled the outlook of life for the present may appear, it will, in God's good time, work out to a perfect end. This is the faith by which alone we gain courage to go on—to endure. And we must never give up in despair—for narrow and dark though the path may be, it is never quite covered in. Look up; there is always a bit of blue sky shining above to cheer and assure us that the great Power in whose hands we are held, body and soul, is silently but surely working to bring us out of the bewildering darkness into greater light.

A WORD TO THE CHURCHES.

MANY reasons are put forward for the reduced attendance at church on Sundays. The one most frequently offered is that the churches do not "attract" people.

Those who hold this "attraction" theory point to the fact that when Father Vaughan denounces the Smart Set, or when Mr. Carlile, of the Church Army, plays a trombone and gives a magic-lantern show, or when there is really fine music to be heard, there is no beggarly array of empty benches. On the contrary, people are turned away at the doors.

From this they argue that it is the bounden duty of every priest and pastor to make his church "attractive" by offering something unusual to a public greedy for novelty and sensation.

A New York Baptist minister had acted upon this counsel in a spirit of thorough-going enthusiasm. Worried by the falling-off in his congregation, he engaged a woman whistler from the music-halls to take part in his morning service.

Outside his church he pasted blatant bills announcing her appearance; and he had his reward. The whistler proved a famous attraction. The church was full.

No doubt that minister thinks he has advanced the interests of religion. Probably others will follow his example, since nothing succeeds like success.

But look a little way ahead. What will happen when the churches have all been made "attractive" in this way?

When, instead of a sermon, the public is offered a tight-rope act; when prayers are preceded by the latest coon song and followed by a conjuring entertainment; when churches employ comic singers as a matter of course, just as they now employ curates—what will happen then?

Why, the public will soon weary of such mountebanking, and ministers will be as hard put to it to keep their congregations as they are now.

And religion, in the meantime, will have been degraded and debased.

There was a time when people were made to go to church by law. It is generally agreed now that compulsion did no good. Equally barren of benefit, from the religious standpoint, is churchgoing induced by "attractions" of the sensational kind.

To have any good effect at all religion must be made to appeal to the innermost feelings. It must touch the heart and the imagination, not excite mere vulgar curiosity. It must arouse the senses of beauty and brotherhood, quicken the sympathies, and enlarge the soul.

When every church service has these effects, then every church will be full, for the religious instinct is in every nature only waiting to be called forth.

The real reason why churches complain of dwindling congregations is that so many of them understand so little what religion really is.

There are many, therefore, whose religious instincts are better awakened and satisfied by a country walk; by looking at beautiful pictures, or listening to beautiful music; by getting as close as they can to the secrets of Nature and of Art.

It is upon this that the churches should ponder instead of seeking to

"attract" the thoughtless by sensational means. One may have more sympathy with the active brigade than with the drones, but their activity is unfortunately on wrong lines.

"God is a spirit, and those who worship Him must worship Him in spirit and in truth." Music hall performances in church-time won't help anyone to do that.—*Daily Mirror.*

"MORMON" ELDERS PREACH IN AN EPISCOPAL CHURCH.

From an interesting report received a few days ago from Elder Thomas Ray Burt, who is at present in the Irish capital, we take the following: We had the privilege a short time ago of preaching in a Church of England meeting-house. One evening on returning to our lodgings we found a letter, enclosed in a black-bordered envelope, addressed to us. We opened it, and were a little surprised on finding it to be an invitation to a meeting, for men, to be held in St. Keaven's church the following Monday evening, when the pastor, the Rev. Mr. Hammond, would deliver an address on "The Church of the Latter-day Saints." The invitation was sent without the rev. gentleman's knowledge, and he seemed rather nonplussed when four Elders entered his church on the evening of his lecture.

After singing and prayer, the preacher announced that members of his church had been upset by reading tracts which had been distributed by "Mormon" Elders, and it was his purpose that evening to speak upon the Church of the Latter-day Saints. He said that he could not speak from personal knowledge, but from information which he had acquired through reading books treating on the subject. We were not a little surprised when he said, "If these gentlemen (meaning the Elders) wish to speak after I have finished, they shall have the privilege." I immediately took out my pencil and proceeded to take notes. The speaker discoursed for some time on the Book of Mormon and the migrations of the Saints, and, as might be expected, seeing he had obtained his information from unreliable sources, made many mistakes. These I corrected in the course of a half-hour's address following.

The lecturer then produced a tract bearing the title, "The True Principles of the Gospel," and requested me to speak upon that subject. I assured those present that I would be pleased to do so; but as the hour was late, it being then nearly ten o'clock, proposed that the matter be taken up at another meeting. This met with the approval of the congregation, and it was decided to hold another meeting two weeks from that date, when such subjects as "The Godhead," the "Book of Mormon" and "Divine Authority" would be considered.

On the evening of November 26th we met again. We were honored with front seats. Elder Innes spoke for twenty minutes on "The Godhead," and was followed by Rev. Mr. Hammond. In the course of his twenty minutes' talk the rev. gentleman quoted two passages of Scripture in support of his idea of the Holy Trinity. The subject seemed to be beyond his ken.

Elder Brough was the next speaker. He treated the subject "Divine

Authority" in a very creditable manner, quoting ecclesiastical history in support of his arguments, which put the minister and his church in a very awkward position before the people. The preacher's "Irish" began to assert itself at this juncture, and for twenty minutes he waxed warm in condemnation of the Book of Mormon. He endeavored to prove the record unreliable because some of the witnesses had left the church, and because it contained, as he alleged, quotations from Shakespeare, Tom Payne and the Bible. His main objection to the book was because it asserted that the people of Jared had taken swine with them to the promised land. "We all know," said the speaker, "how our friends, the Jews, like pig meat."

I had but ten minutes in which to reply, but I made the best possible use of the time. I bore my testimony to the divine authenticity of the Book of Mormon. We feel very grateful for these opportunities of laying the Gospel before the people of this city. Several have manifested a desire to hear more of our doctrines, and we are trying to do all that lies in our power for the Master's cause.

CONFERENCE AT BIRMINGHAM.

THE Birmingham semi-annual conference was held Sunday, December 2nd, 1906, in the Handsworth Assembly Rooms, Wretham Road, Handsworth. There were present Presidents Heber J. Grant, and Charles W. Penrose of the European mission, President William A. Noble and nineteen traveling Elders of the Birmingham conference.

At the morning session President Noble welcomed all to the conference. He presented the general and local authorities of the Church, who were unanimously sustained; also read the statistical and labor report.

Elders William Lindsay and George Hilton expressed their gratitude for being able to meet with the Saints in conference, and bore testimony to the truthfulness of the Gospel.

President Grant then spoke at some length on the necessity of coupling works with faith, and was followed by President Penrose, who explained in a very lucid manner the law of tithing.

At the afternoon session Elder Moses L. Holbrook exhorted all to diligence and bore strong testimony to the divine mission of Joseph Smith.

President Grant occupied the remainder of the time, speaking very forcibly on the necessity for Divine authority to enable men to preach the Gospel and administer in its ordinances. He also spoke of the necessity of obedience. Explained the restoration of the Gospel to earth through the Prophet Joseph Smith.

At the evening session President William A. Noble spoke on the necessity of obeying all the laws of the Gospel, of obtaining and keeping within us that Spirit that is to guide us into all truth. Bore testimony to the divinity of this latter-day work.

President Penrose then spoke on the need of continuous revelation and the fulfillment of ancient Scripture in the coming forth of the Gospel in this day. e showed plainly that the Zion of the latter days was to be established in

the tops of the mountains. Spoke also of the doctrine of salvation for the dead.

During the conference solos were rendered by President Grant, Brother Henry Taylor, Sisters Nellie T. Lloyd and Winifred Greetham. The Holy Spirit was present and rested upon the speakers so that their teachings were edifying.

On Saturday evening President Grant and President Penrose met with the Elders in Priesthood meeting, and gave valuable instructions pertaining to their work.

MOSES L. HOLBROOK, Clerk of Conference.

Ex-Senator Arthur Brown Shot by a Woman. — The following appeared in the *New York Herald* of Sunday, the 2nd inst.: "Mr. Arthur Brown, former Senator from Utah (non-Mormon), was shot and probably mortally wounded, yesterday, by Mrs. Annie M. Bradley, of Salt Lake City, in Mr. Brown's room in the Raleigh Hotel. The first bullet took effect in his left hand, and the second in the abdomen. Mr. Brown's age is sixty-four, and Mrs. Bradley's thirty-four. The woman was arrested and admitted the shooting. She came to Washington to demand that Mr. Brown marry her. 'I asked him if he was going to do the right thing by me,' she said, 'and his reply was to put on his overcoat as if to leave the room, and I shot him.' Mrs. Bradley declared Mr. Brown is the father of two of her four children, and had caused her husband to divorce her. The case was notorious in Salt Lake City three years ago, when Mrs. Brown, now dead, brought charges of improper intimacy against Mr. Brown and Mrs. Bradley, but withdrew her complaint after Mrs. Bradley had pleaded guilty."

FROM THE MISSION FIELD.

Change of Addresses.—The headquarters of the Bristol conference has been transferred to 10 Albert Place, Cheltenham, England.

The headquarters of the Scottish conference have been transferred to 24 Barrington Drive, Glasgow.

To Mission and Conference Presidents.—All mission and conference presidents throughout the European mission are respectfully requested to send to Sister Emmeline B. Wells, General Secretary of the National Woman's Relief society, Templeton Building, Salt Lake City, the names and addresses of presidents of Relief societies in their respective missions and conferences. Brethren, please give this matter your early attention.

District Meetings at Clayton.—Two very successful district meetings were held in the Clayton Board school, Sunday, December 9th, 1906. President Joseph A. Fife and three traveling Elders of the Leeds conference were in attendance, and explained the principles of the Gospel in a very intelligent manner to those present. Although the branch is small, there were one hundred and forty people present at the evening meeting. A good spirit pre-

vailed throughout the meetings and those present expressed themselves as being very pleased with the meetings and felt well repaid for attending the same. During the meetings they were favored with solos by Sisters Clara Horne and Annie Dickenson and a duet by Sister Clara Horne and Miss Lily Benn.

Safe Arrival of Elders and Saints in Boston.—Elder Wilford Day, who left Liverpool with a company of Elders and Saints on November 23rd last, writes from Boston under date of December 1st, as follows: "I write a few lines to inform you of our safe arrival here. We encountered several storms during the voyage, and as a result had rough seas, which caused considerable sea-sickness. By the time land was sighted we all felt well and happy. We passed the customs and immigration officials without trouble. Some, however, had to pay considerable duty on goods. President James Brown had to pay $25 on account of his having resided for a year in one place. We arrived here at 2:30 p.m., and it was 6:45 p.m. when all the baggage was checked. We will leave here for Salt Lake City at 11:30 p.m. We received the kindest treatment from the White Star Line people, especially from Mr. Noles, the chief steward. The railroad and baggage men were also very courteous Love and best wishes to all the Elders and Saints in the European mission."

District Meetings at Canterbury.—Elder O. J. Bateman reports two interesting district meetings which were held in Foresters' Hall, Canterbury, December 9th last. He says: "The Saints turned out in a body, and many interested visitors were present at both the afternoon and evening services, especially the latter. The following traveling Elders were present: D. W. James, L. C. Blood, Soren Peterson, W. A. Skidmore, George A. Hoopes, O. J. Bateman and D. Frank Ottley. President Miles L. Jones, Elders L. C. Blood and D. W. James addressed the assembly in the afternoon; Elders O. J. Bateman, Soren Peterson and President Miles L. Jones were the speakers at the evening session. The Holy Spirit rested upon the speakers, and their remarks were listened to with great attention by both Saints and strangers. There are but few Saints in Canterbury, but they are loyal and devoted to the cause of truth and to each other. They possess the love which the Lord plants in the hearts of true believers, and that love was exhibited in the kind and hospitable manner in which they entertained the Elders and visiting Saints in their homes. We feel grateful to them for their kindness and support, and pray the Lord to bless them for ministering to the wants of His servants. We believe that good results will be achieved here in the future."

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson for December 23, 1906.

37. The Resurrection.

1. Nature of the resurrection. Job 19: 26-37; I Cor. 15: 35-55; II Nephi 9: 4, 12, 13; Alma 11: 43 45; 40: 23; 41: 2; Doc. and Cov. 130: 18, 19.

2. Christ the Author of the resurrection. John 5: 26; 10: 17, 18; 11: 25; II Nephi 9: 21, 22; Mosiah 13: 34, 35; 15: 19, 20; 16: 9; Alma 12: 25; 40: 2, 3; Doc. and Cov. 88: 14-17.

3. The resurrection of Christ foretold. Psalm 16: 10; Matt. 17: 9; 27: 62-64; Mark 9: 9, 10; John 2: 18-22; Acts 2: 30, 31; III Nephi 6: 20.

4. Christ the first fruits of the resurrection. Acts 26: 23; I Cor. 15: 20-23; Col. 1: 18; Rev. 1: 5; II Nephi 2: 8; Mosiah 15: 23; 16: 7, 8.

5. The resurrection of Christ. Matt. 28: 1-10, 16-20; Mark 16: 1-14; Luke 24: 1-48; John 20: 1-31; 21: 1-25; Acts 1: 1-11, 21 22; 2: 32; 4: 1-13; Rom. 6: 5; 14: 9; I Cor. 15: 3-8; I Peter 1: 3; Rev. 1: 18; III Nephi 10: 18, 19; 11: 1-17; Doc. and Cov. 18: 11, 12.

6. Christ's resurrection evidence that man will be resurrected. I Cor. 15: 12-22.

SUNSHINE AND SORROW.

Sometimes it happens as we tread life's pathway,
That thorns and briers pain our weary feet;
Then do we fret, forgetting all the flowers
That may have tried our tearful gaze to meet.

The roadway may be strewn with thornes and thistles,
Yet by their side is often found a bloom
Which cheers the heart of some poor weary traveler,
Whose soul is wrapt in dark despair and gloom.

The rainbow shines in all its perfect brightness,
After the thunder cloud and flood of rain;
And God sends light, and joy, and peace and gladness,
Ofttimes when we are bowed with care and pain.

And thus the angel Hope in all our sadness,
Cheers us, by pointing to the star above,
Be strong! sad heart! beyond earth's darkening shadows
Is Heaven's bright sunshine, full of peace and love.

SELECTED.

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